The Bombay Guardian.

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WEEKLY REVIEW.

—We are happy to mention the arrival of reinforcements for the Free Church Mission in this Presidency,—the Rev. Mr. and Mrs. Stephen, and the Rev. Mr. and Mrs. Whitton, the former for Bombay, the latter for Nagpore.

—Father Hyacinthe has gone to America, declining to obey the summons of the Superior of the Carmelites, and will consequently be excommunicated. He, however, proposes to return in December, and appeal to the Council against the prohibition laid upon him. We hope he will have the good sense to avoid the public attention that many would pay him in America. What he wants is a season of retirement, with the Bible as his chief companion, such a season as Luther found when his friend the Elector of Saxony kept him a prisoner in his castle. It is one thing to be able to see the error of Romanism, another to be able to lay hold upon the humbling and saving truths of the Gospel. We had an example in Ronge of the inadequacy of the former type of conversion. We hope that Father Hyacinthe may be assisted in his struggles by the prayers of many.

—We are truly glad that the Bombay Government have interfered to check the tyranny and cruelty of our neighbour the Habshee. Mr. Geo. Larcom has been appointed Political Agent, and, accompanied by a force of sepoys, has presented his credentials. There was no opposition.

—With every batch of Australian horses landed in India, there is landed a batch of horse-keepers, who, finding no openings, go to the Strangers' Home or swell the loafer class. This evil cries aloud for remedy. The *Bombay Gazette* says that the shippers should be bound to take the men back. They are more wanted in Australia than here, and will be far better off there than here.

—The *Friend of India* would abolish the Legislative Council of Bombay, because of the strong language used by the Hon. Mr. Tucker and H. E. the Governor. On this principle, some other legislative bodies would be swept away.

—The *Bombay Catholic Examiner* remarks that although a handsome church was erected at Egutpoora some two years since, the Protestants of that station have abandoned it for a tent. It is very true that a church was erected at that station with money contributed by Christians of several denominations; but it pleased the Bishop to consecrate the church so as to make it unavailable for ministers of other denominations; and, as a matter of fact, the church has for a good while been almost constantly closed, for want of a clergyman that could officiate in it. It is satisfactory to learn that there were those at the station, who remembered the apostolic precept not to forsake the assembling of themselves together. On the very day that this meeting, after having been sustained some six months in a private house, was transferred to the tent, the church was re-opened, and many of those who were interested in the tent services attended those in the church.

"A Parsee" has attended a meeting of the Prarthana Somaj, and though he allows that the attempt to approach a holy God without a Saviour is futile, he is nevertheless delighted with the institution, and asks if it is not time for the Parsees to form a similar one. There are doubtless a good many Parsees who are conscious of the imperfections and errors of the Zoroastrian system, and who are very much in the same state of mind that the members of the Prarthana Somaj are in, regarding religion and worship. What should hinder them from joining the Somaj? There could be Guzarati services as well as Marathi. It is a matter however that concerns them rather than us. We believe with our correspondent that the attempt to approach a holy God without a Mediator is futile, and, moreover that there is but one Mediator between God and man, even Christ.

We give some extracts from a letter from the Rev. Mr. Lohr, Bisrampore. His mission is to the Sutnamees concerning whom hopes were entertained that they would readily receive the Gospel, having departed in many respects from 'orthodox' Hinduism and professed themselves worshippers of the one true God. These hopes have not as yet been fulfilled, though Mr. Lohr finds a valuable sphere of influence. Since the commencement of this month he has been cheered by the arrival of the Rev. Mr. and Mrs. Albert from America, to aid him in his work:

"Our Mission is now fairly established. The bungalow is nearly ready, so are the out-buildings. I had rather hard times since my arrival in this part of the country. The rains overtook us before the building was done. In June every one of the family was sick during cholera time, though the Lord kept from Bisrampore that disease. My Normal School at that time, including some 30 scholars, had to be reduced on account of the heavy expenses. For though every Mission school enjoys the benefit of a grant-in-aid, and though repeatedly applied for, none has been granted to this school. I have taught now upwards of 80 Chumars to read and to write etc., and expended some 2,000 Rupees; but seeing the impossibility to carry on that kind of work on such a scale, and seeing that nobody cares about these poor creatures, the most oppressed, the lowest of the low, seeing that even Christians in this country take no interest in this enterprise, I am resolved to work on as silently, as steadily, as faithfully as possible, trusting and confiding in the great Head of the Church, that in his own time he will place this Mission in that position in which it ought to stand.

"I have not baptized any during the year, but might have done so if I wished to make a show with figures.

"There are at present some hopeful young men with me whose sincerity I have tried for a long time, and it may be that towards the end of the year we may have an addition of converts to the few of last year. I had much of my time to spend in the superintendence of the outer works. We had to clear a tract of land, for we settled in the midst of a jungle which I have purchased from the Government. We had to dig a well, a very hard work in this part. We had to train the Chumars almost for every kind of work, as brickmaking, etc., for they never did that kind of work before. I scarcely believe that there is in India another tribe harder to deal with than these Satnamees. Having done away with outward idolatry they are the grossest idolaters, full of deceit, self-righteous, and lacking entirely any desire to become enlightened. Having been always the most oppressed and despised, they cannot believe that anybody cares for them without having his own interest in view. It takes a long time to gain their confidence. Yet I hope that the Lord will have mercy upon them and his kingdom be established amongst them also. I have several pupils now advanced so far in learning as to be able to become village school teachers. We intend building this year a school-house and orphanage if it be the Lord's will. Since one month fever is raging dreadfully in these parts. None of us, except myself, has been spared, and my two sons are still sick. Thousands of patients have been treated by me during this year, and thousands of hungry creatures fed during the famine. Often we had to divide our last dish of rice or piece of bread or pice with some starving fellow-man."

We have been favored with a letter from the Rev. W. Martin, Nusseerabad, giving copious details of the Famine and the Relief. The ravages of the famine have been truly appalling, and the end is not yet. The following extracts speak for themselves:

"From close enquiries which I have been making for the past three months with the aid of the pundits in the various village schools under my supervision, I am fully satisfied that at least one-sixth part of the whole population of the district in which I labour has been cut off during the above period, and from all that I can learn of the state of surrounding districts, the mortality in them cannot have been less, but in most cases decidedly greater. Nor has it fared much better with those from Marwar, and our own territory, who have fled to Malwa. Many have sunk upon the way, as the numerous human skeletons and corpses in every stage of decomposition, which I witnessed especially in Meywar, where but little attention is paid to the burial of such, abundantly testified. And even of those who have reached the land of prospective plenty, vast numbers, owing to the want of labour and their consequent inability to purchase food, are dying of starvation. It would probably be idle at present to attempt a guess at the number of deaths which have taken place in Rajpootana since the famine began, but there can now be little doubt that the present is likely to prove one of the most desolating famines with which any part of India has ever been visited. Doubtless, a vast amount of the mortality which has taken place might have been averted by a little more forethought and activity on the part of Government, but it is always difficult to say where the weight of responsibility for such failure most rests.

"I see it now stated in the newspapers that Government has ordered the importation of 400,000 maunds of grain into Rajpootana. Had only one-sixth part of this quantity been introduced into the famine-stricken districts per month for the past four months, an untold sum of human misery would have been averted.

"This importation of grain by Government has long been urged by those well acquainted with the state of the district and the supply of grain in it,

but they have been answered—1st, that the supply of grain in the district was sufficient if the Mahajans would only bring it into the market; and, 2nd, that it is not a desirable thing for Government to interfere with free trade in grain. Free trade in grain, forsooth, when it could not be brought across the boundary of any native state without a guard, but under the greatest risk of being pounced upon by a band of thieves!

"Our prospects for the four or five remaining months of the famine, although far from being bright, are not so gloomy as they lately were. The number of sick and helpless is immense, but for all who can labour there is at present a fair supply of field work, and wheat is now selling at from 5 to 5½ seers the rupee. Harvest labour, however, will soon be over, and then for the next four months, or till the spring crops are ready for the sickle, the labouring population will be principally dependent upon Government works. Travelling about the country or housed in the various poor-houses are thousands who are almost sure to die during the winter. Their constitutions have been thoroughly ruined by eating for a long time past the most indigestable and unnutritious food when they could get it, and now the result of such feeding and starvation is, that almost every individual applying for assistance has either been lately or is yet afflicted with fever or diarrhœa, or both together. Even with the most careful treatment it is hardly possible to bring many of them through the trying months of winter, while but a very small proportion of all the sufferers will enjoy this care. In seeking to alleviate the distress of this district, I still continue to avail myself of the services of the various village school teachers under me. Of course I cannot put implicit confidence in their honesty, and am, therefore, sorry not to be able to assure contributors that every pice goes to the purpose for which it was intended; but I have exerted myself to the utmost of my power to prevent any misappropriation of funds, and upon the whole I have had much satisfaction with the way in which these agents have acted in the past. I intend, therefore, to avail myself further of their aid during the remainder of the famine. In addition to this mode of relief to the destitute, I have begun to co-operate actively with the Public Works Department in providing work and accommodation for those applying for labour. I have already begun to build poor-houses along sixteen miles of the new road being constructed from Masudah to Goelar, via Bandarwara and Tantootee. At this latter place there are eight apartments, six feet square, built of sun-dried bricks, ready for occupation, and others will be built as they are required.

"I have recently received a letter from the Executive Engineer in which he expresses his gratification with the work in which I am engaged, especially in the building of poor houses, as he says 'the P. W. D. have received orders forbidding it to establish poor houses at Government expense.' You will thus see what a large field lies before me for exhibiting in a variety of ways the benevolent spirit of our holy religion. As all the expense of building poor houses, providing food and clothing for the sick, and the loss which will be entailed by employing very weak people upon the work must be defrayed by charity, I would earnestly solicit funds."

Tantulee, Oct. 26.

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THE UNLIKELINESS OF TRUTH.

Whenever our Gospels were written, one thing is unquestionable that there was no consultation between the writers and no comparison and correction of the manuscripts to bring them into absolute and obvious correspondence. This is a charge that never yet has been brought against the Gospels. And yet, if the theories of skeptics and rationalists had the slightest basis in truth, this is precisely the charge they would have brought. The Gospels themselves testify that the writers fully believed that Christianity would spread and endure, that heaven and earth would pass away sooner than Christ's words, that the story of his anointing by Mary in Bethany would be repeated among all nations, in a word, that there would be myriads of people in every generation intensely interested in the original records of Christ's ministry, yet it never came into the mind of any of them that they should try to make these records so square and tally with each other that no seeming discrepancies should present themselves. In each of them we see every where the *mens conscia recti* and therefore sublimely fearless; conscious of the truth of what he is writing, and persuaded that the truth can be left to vindicate itself and account for all differences in the details of the narratives.

There are four witnesses; four distinct witnesses, not resolvable into one, as would have been the case if they had written in concert. One did not see with the other's eyes, nor hear with the other's ears, nor apprehend with the other's mind; but received from each event the particular impression that was made necessary by his point of view and his habit of viewing. Four men who have seen an occurrence in the streets, go to their houses and give accounts of what they have seen; these accounts shall be all truthful, yet singular differences would appear if they were compared; one has seen something that another did not notice; a third saw it but does not think it worth while to mention it, but he says something that presupposes it; and so on. It was of sovereign importance that the Gospels should be independent testimonies; the differences which prove them to be such are a powerful evidence of their truthfulness, and were felt to be such by the writer of this at the time when he was groping his way out of the dark cave of infidelity. These very differences then powerfully attest the inspiration of the Scriptures; for what is it that inspiration should effect but just this, namely, that the Bible should be in all respects what the highest interests of truth require it to be. The Spirit of Truth was with the evangelists.

We have been led to write this from what has appeared in the journals regarding the recent melancholy suicide of the Lord Justice-Clerk in Scotland. This gentleman had been summoned to give testimony before the Bridgewater Bribery Commission, and seems to have feared that it would be impossible to clear his name from the charge of corruption. He resolved to make away with his life. He destroyed himself in a remarkable way. He cut his throat with a razor, and cut it sufficiently to cause death. But the very moment in which he had cut his throat, he threw himself into a stream, on the bank of which he had been standing, and was carried down by the stream till his body found a resting place at the bottom of a deep pool. When he first cut his throat he had his neck-tie on; he then took off his neck-tie and cut his bared throat more effectually; and then drowned himself.

Now we may suppose one chronicler making mention of his death, and not required by his subject to go into all the details; he tells us that the misguided gentleman committed suicide by cutting his throat after removing his neck-tie. Another annalist referring to it, might mention that Lord Glenalmond mysteriously disappeared, and search having been made for his body it was found drowned in a deep pool. From this annalist we should not learn whether the deceased had found death by suicide, by accident or by violence of others. A third informs us that he committed suicide by drowning himself in a river, the locality being a pretty water-fall. Another might say that he had committed suicide by cutting his throat with his neck-tie on. And let us suppose that we had only these four accounts of the death; no other information whatever. We can imagine what work there would be here for the critics. How sternly and inexorably they would pit one chronicler against the other, and how confidently they would declare that a man would be a fool who should fancy that the four accounts were reconcilable: they would delight in pointing out the utterly irreconcilable character of the narratives; and would come to the conclusion that it was impossible to form an opinion as to the way in which the Lord Justice-Clerk met his death, and that possibly there was never any such man.

Matthew tells us that Judas brought back to the chief-priests the thirty pieces of silver, cast them down in the temple, and went and hanged himself. Luke (in Acts 1. 18) says: "Judas purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst and all his bowels gushed out." Critics will have it that there are here irreconcilable difficulties; if the one account is true the other cannot be. But they who believe that if ever men were truth-tellers, Matthew and Luke were such, find no insuperable difficulty. If we knew all the circumstances, just as we know all those connected with the death of Lord Glenalmond, we would see at a glance that both Matthew and Luke are correct. Let us say that Judas when he received the money went and completed a bargain for the purchase of that field; but before he paid the money he found that they were actually putting Jesus to death; filled with remorse he hastens to the temple and throws the money at the feet of the priests; then repairs to the field and there hangs himself on a tree overhanging a chasm or a hollow; the branch breaks, he falls, and is afterwards found with his abdomen ruptured and his bowels gushing out. It may have been thus or it may have been otherwise; it is clear that no man can justly allege that the narratives are irreconcilable.

MODERN MAGIC.

We are accustomed to speak of the arts as inimical to superstition. It appears, however, that in a certain alliance they are powerfully engaged in promoting it. Cupidity and imposture have summoned them to their aid, and the result is the gross and widespread delusion of Spiritualism. Witness the following extract:

"A remarkable letter has been addressed to the *Standard* by Mr. W. C. Faulkner, philosophical instrument maker. He states that for many years he has had a large sale for spirit-rapping magnets and batteries expressly made for concealment under the floor, in cupboards, under tables, and even for the interior of the centre support of large round tables and boxes. He has supplied also quantities of prepared wire to be placed under the carpets and oil-cloth, or under the wainscot and gilt beading round ceilings and rooms. All these, he says, were obviously used for spirit-rapping; and the connection to each rapper and battery was to be made by means of a small button, like those used for telegraphic bell-ringing purposes, or by means of a brass-headed or other nail under the carpet at particular patterns known to the spiritualist. These rappers, he adds, when carefully placed, are calculated to mislead the most wary. Then there are spirit-rapping magnets and magnets constructed especially for the pocket, and these, he tells us, will of course rap at any part of the room. He has also made drums and bells which will beat and ring at command; but these two latter are not

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so frequently used as the magnets are, because they are too easily detected."

These then are the miracles which have prevailed upon thousands and tens of thousands in the most enlightened countries of the globe, and at this most advanced stage of the world's progress. These are the signs and wonders that have carried conviction even to the minds of judges and professors, of philosophers and poets, and even electricians themselves. This is the supernatural testimony on the strength of which so many who had heard the Gospel from childhood, renounced their belief in the Bible, and staked their hopes of salvation on the supposed utterances of dead men and women, speaking through mahogany tables and gesticulating by means of movable furniture generally. We have here another illustration of the fact that very little evidence is necessary for any thing in this world except for the truth; in other words, men love darkness rather than light. After reading the above extract, we turn to that book which many would consign to the Index Expurgatorium, the Apocalypse, and we there find mention of certain unclean spirits that were to be manifest before 'the battle of the great day of God Almighty;' 'the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world.' False teachers in the primitive church are represented as actuated by unclean spirits: 'Believe not every spirit, but try the spirits, whether they are of God: because many false prophets are gone out into the world.'

There was never in the world a more intense thirst for riches than there now is, and under its stimulus modern enterprize is discovering field after field in which gold is to be had. Modern enterprize has discovered that credulity and superstition are not yet extinct in Europe and America, and has gone in for the development of the resources of this field, so extensively worked in former ages. Most people were persuaded that the field was exhausted, that no more quarrying could be done there, that we had got beyond all that; but now it is made evident that the field is about as fruitful as ever it was. Instead of the image-makers of Ephesus whose craft was endangered by Paul's preaching, we have now the philosophical instrument-maker whose craft is enriched by professional spirit-rappers. Why Mr. Faulkner kept silence all these years can be understood without much difficulty; he did not wish to sacrifice the gains that his skill brought him in; why he now speaks, remains to be explained. But his testimony is exceedingly valuable. In Pompei, connected with the statues and altars in the temples was found certain apparatus by means of which the voices of concealed priests were made to represent the voices of the gods. The exposure of those devices came tardily, but it came. So now, from a most unexpected quarter there comes the exposure of the devices of our modern necromancers.

TRACKS ON THE SAND.—II.

As we were walking along the hardened sand of the wide beach, we came across the stranded mass of a large jelly fish. It had been driven far up by the force of the tide and of a high wind. It was lying there helpless, dead. If taken up and pitched into the sea, it was probably too late for it to revive again; much less could it revive when a returning tide should reach its position. As we came back from our walk, we saw that the mass had sensibly decreasd in size. Before the tide would again rise it would be entirely dissolved, and scarce a trace even would be left to be washed away by the waters.

It was easy to imagine the senseless mass, as it had been but a short time before, endowed with life, such life as it had, stretching forth its long tentacles to gather its sustenance from the waters. We might fancy it even grasping that which it needed. Then it was easy to think that in its pushing after something out of its reach, it had got too near the beach, and thus had fallen a victim to undue desires. There it lay, separated from its natural element, with nothing to entertain its life, and with no hope of any thing in the future. It had reached its end.

Said my friend, "have we here an emblem of the true Christian life, as related to the world? They who have accepted Christ have come out from the world, they are no longer of the world; are known no more by the world, by those with whom they have associated. The allurements and entanglements of life have no more power to influence them. Old things are passed away. Those that have known them in their days of darkness now say of them that they are dead, because they no longer delight in the things which please others. They are dead, to the *world*."

"Yes, but of how few can this be truly said. Is it not a more striking representation of those who, for a time, 'did run well,' and afterward were drawn away and enticed by the things of the world? They were venturing too near the border that separates the people of God from the world; coming too near the strand, grasping after something not necessary for their true happiness, or for their proper service of God. They were not careful to be always drawing in the heavenly air and feeding on the food necessary for their life. A tempest of passion came upon them. They found themselves unable to resist its violence, and were driven before it. At last they found themselves entirely removed from their true support, stranded, dry and hopeless, perhaps even without a wish to go back again to their true source of life. They were not dead to the world in its proper sense, and as a consequence have now become as we may say, *dead to Christ*. Must we regard their situation as like that of the jelly fish—utterly helpless and hopeless?

"It is certainly a desperate case, perhaps we are not warranted in saying a hopeless case, for we must not put limits to the grace of God. But we have repeated warnings in Holy Scripture. Paul speaks of men as 'fallen from grace.' It is impossible for those once enlightened and falling away to renew them unto repentance, as they crucify the Son of God afresh and put Him to an open shame. There is a sin unto death, a sin against the Holy Ghost.

"And yet there are other passages which exhort us to rise from the dead, and Christ shall give us life. So that there may be a new life to the wandering Christian though there be none to the poor jelly fish. But for this purpose it is necessary that he return again to the ocean—that he again become a partaker of Christ, that he renew his 'walk in him', and that he do this without delay. And to this end how much does he need the aid of the Spirit of all truth, of the grace which he has disregarded in his wanderings. Perhaps he needs this even more than the one who has not so fallen, one who is now beginning the new life.

"Yes, and we may see that the only true position, the only safe ground for the Christian is to walk in the Lord. 'As ye have therefore received Christ Jesus the Lord so walk ye in Him, rooted and grounded.' He must be to us our ocean. We speak of the fulness of love, and of joy that is in Him. But it is more than this. He is our life. It is possible to conceive of this joy and to talk of this love, and yet never experience them nor be partakers of them. Only *in* Christ, our life *in* Him, can we experience that which He gives. It is given to us ever to be partakers of His fulness, not spectators only. There is nothing to desire beyond Him, or aside from Him. We may float for ever in that immensity, and where we will. It is fulness—all satisfyingness.

"Shall we conceive of this love as like the air? We may ask, how are we to walk in *Him*. Perhaps this thought of the all-pervading presence of Christ may aid us, for the direction certainly implies that. We can moment by moment be conscious of his presence and aid as we look for it. It becomes to us the very air we breathe, in which we live and move.

> "Thou art the sea of love,
> Where all my pleasures roll,
> The circle where my passions move
> And centre of my soul."

MITRA.

THE AMENS OF CHRIST.—LIII.

"VERILY, VERILY, *I say unto thee, The cock shall not crow, till thou hast denied me thrice.*" John XIII. 38.

What extraordinary things were these that were falling on the ears of the disciples. One of you shall betray me; thou, Peter, shall deny me thrice. And this at the very time when they supposed themselves at the end of their trials and humiliations, and when they were expecting the immediate establishment of Messiah's kingdom of glory, and when they were already contending among themselves as to the division of the honors and privileges of that kingdom. Strange tidings these; obscure sayings, parables, needing some interpreter.

One of the earlier evangelists tells us of some words that preceded this announcement. The Shepherd is to be smitten; the sheep shall be scattered; all ye shall be offended because of me. They all protested against the suggestion of such a possibility; Peter most strenuously of all; all others may, I shall never be offended, never lose faith in thee. Then the Lord: "Simon, Simon, Satan hath desired to have you that he may sift you as wheat; but I have prayed for thee that thy faith fail not; and when thou art converted, strengthen thy brethren." Satan thinks of you all as he did of Job; he says that your faith is good for nothing; all that is necessary is a sufficiently severe trial, and you will be manifest in your true characters; once thoroughly sifted, all will appear chaff, no true grain at all. He may be right in his conceptions of your nature; but he overlooks one thing; I have prayed for thee, Peter; a grain of true faith shall abide in thee, and in its time it shall spring up and bear unexpected fruit; and when thou art converted, strengthen thy brethren. Satan continues to clamor for opportunities of testing the followers of Christ, real and ostensible. He is persuaded that the church of our own day is scarcely any thing but chaff, and he

is industriously organizing the means of thoroughly sifting it, little thinking that the few grains which may resist his sieves, will be abundantly more productive, in the hand of the great Sower, than all the chaff-like multitudes that people our churches could ever have been. He has various sieves. These modern Christians have learned the art, he thinks, of resisting the attacks of outside infidels; let men of note within the church, men of letters, yea, let bishops even come forward to point out, with fair words and smooth speeches, with much subtlety and simulation, flaws in the Scripture; let them teach that Christianity does not require us to believe in the inspiration of the Bible, in the miracles, in the prophecies, in the sacrificial death of Christ, in his freedom from error, &c., &c., &c.; and of a surety, myriads who would have been shocked to hear these things from professed antagonists, will hasten to revise their creed. Then let those who cannot be disposed of by this sieve, be tested by the sieve of the Romanizers; here again let the assault come not from without, but from within, disguisedly and with many blandishments; and see if many who would have been shocked by the naked arguments of Romanists, will not listen to the smooth words of cunning men in their own church. And are these the only sieves by which the churches are now being sifted? Nay, verily, there are many more. Many are the antichrists of our day, and they all loudly proclaim themselves the genuine followers of Christ; each says, Lo, here is Christ, he has been lost for ages and I have found him; a new Christ is found for us every day.

I will lay down my life for thy sake, said Peter; I am ready to go with thee, both into prison and to death. Ah, it often seems so to the professed friends of Christ when they are gathered around the table to commemorate his dying love; but when they find themselves shortly after, in the presence of Pharisees and rulers, of men of the world, scoffers and religious infidels, their pace slackens, they follow Christ afar off, they keep at a safe distance, and, if need be will deny the Lord in various ways.

Was it necessary that the apostles and evangelists should incorporate the story of their shameful desertion and denial of Christ in the very Gospels which were to constitute the church's charter of salvation? How natural would it have been for them to say, It is not expedient that these things should be made so very public; it was a momentary fall; is it not of the greatest importance that the church should have our characters in reverence and esteem? These considerations would have influenced them, if the Spirit of truth had not taken up his abode in them, and taught them what to say and what to write.

Christ knew all; yet what wonderful words of love fall from his lips all this evening. The hours that remain before Judas shall come and the others take to flight, hardly suffice for him to bring forth all the marvelous treasures of his grace, and invest them with the riches of his kingdom. They wanted the kingdom and its spoils, and little thought that in these parting words of Jesus were embosomed the honors, dignities, powers and possessions of his everlasting kingdom, to be appropriated when faith should be mature. Not as the world giveth, gave He. And all this he did, knowing perfectly the sad and shameful developments of their nature to which they were hastening. But he also knew what was beyond. He did not keep his eye fixed on the pit in which they were to plunge; but on the better bank beyond, where they should soon stand, gathering to their hearts the previously neglected wealth of his words.

What is Truth?

'*Wist ye not that I must be about my Father's business?* (Luke II. 49.) Excepting the general statement that he was subject unto his parents, and that he increased in favor with God and man, expressions that refer to the period of his immaturity, while he was increasing in stature, and excepting also the incidental intimation that he followed Joseph's trade, we have but this solitary notice of the thirty years' history of Jesus, before he entered on the work of his ministry. The incident singled out for relation is a remarkable one. Men would have looked for some astonishing display of supernatural power, some flashing forth of his divine character in a way to confound or delight the multitude. What do we learn from this incident? That he was above all things interested in the Scriptures; that he had attained to a singular acquaintance with them; that he was diligently seeking to become better acquainted with them. It was not as a teacher that he found his way into the circle of the doctors (teachers.) He sat there hearing them and asking them questions. He heard them and asked questions suggested by their remarks. But these questions showed his own extraordinary insight into Scripture, and excited their astonishment; and they wished to know what his own thoughts were of the difficulties. He stated these with simplicity and modesty, and their astonishment increased. Thus at least it was when his mother and Joseph found him. The reply which he made to his mother, shows that he realized the intimate relation in which he stood to his Heavenly Father, and the special character of the mission assigned to himself. He was evidently in the enjoyment of very intimate and precious communion with God. He delighted in searching out all that God had communicated by the prophets, and none the less that he had himself such near access to the Father. He was walking by faith and not by sight. But the reason for which this incident is let into the Gospel history is not so much that we may see his remarkable attainments in Scriptural knowledge, or recognize the hallowed intimacy of his walk with God, as that we may notice the power of self-restraint displayed when he, at the bidding of Joseph and Mary, left the society of those who could converse with him intelligently and instructively upon Scriptural matters, and went back to Nazareth to lead still the life of a deferential and obedient son in the house of the carpenter. We catch a glimpse of the ardency of his aspirations, his eagerness to enter upon the sublime work which the Father had assigned him, only that we may the more admire, the better appreciate, the self-control and patience implied in this obedience.

Is not this Joseph's Son? (Luke iv. 22.) After he had entered on his ministry 'he came to Nazareth where he had been brought up,' went into the synagogue on the Sabbath day as his wont was, read one of the Messianic prophecies and intimated that it was fulfilled in him. Our meditations have not brought us so far as this; but we wish to know, if possible, something about his life at Nazareth in the anti-baptismal period, on what footing he stood with the people, what impressions were made on them by his character; and as we have no direct information we must obtain it indirectly. The people who listened to his gracious words in the synagogue, were those who had known him all his life-time, among whom he had gone in and out, who had sat with him in that very synagogue times without number; and we may learn from their present conduct something of what their former impressions were. We naturally suppose that one who was 'holy, harmless, undefiled and separate from sinners' would produce upon them a very powerful impression and commend himself to their consciences as a person likelier than any other to be singled out by God for some high mission; so that when he should actually be declared to have received divine attestation of a wonderful kind, they would be ready to say, We always had a presentiment that thus it would be; we knew that he was not one of our sort, and that God was with him as he is not with any of us Could any one in Nazareth charge him with ever having told a lie, slandered his neighbour, overreached his employers, indulged in revelry, entered into quarrels or sought revenge? Surely in a sinful world like this virtue must know how to vindicate herself so that all shall be constrained to recognize her. Surely there is no need of miracles to attest, when there is the self-evidencing power of a blameless, spotless life. So might we have thought; but the facts in this most crucial case show that such thinking would have been erroneous. Jesus was the same holy being before his baptism that he was after it. Yet if we may judge from the conduct of those who expelled him from the synagogue when he began to speak, and sought to put him to death, the Nazarenes had been by no means powerfully attracted towards him. He was evidently not one whom they would have chosen as a teacher. He was a carpenter and they knew no reason why he should ever be anything else. Now how are we to explain this? Several considerations present themselves. (1) The Galileans, and especially the Nazarenes, were ignorant, uncultivated, rude and had a reputation for being so, throughout Palestine. In regard to religious matters they had more than their share of error and prejudice. Jesus was unobtrusive and retiring, stedfastly and quietly pursuing his humble occupation. Still his acquaintance with the Scriptures must have been known and spoken about to some extent; his opinions would be asked, and would be expressed; they would of course be found in serious conflict with the ideas generally prevailing, and with the teachings of the most influential; and they would be denounced and contemned by the men of influence, the rulers of the synagogue and the scribes, as utterly crude and erroneous, no better than might be expected from a son of Joseph the carpenter. The views of Christ could only pass muster with those who took the word of God as their sole and infallible directory; but the men of influence in Nazareth did nothing of the kind; in common with the teachers of the country generally, they gave chief attention to the traditions and by these made void the word of God. (2) The virtue that men readily recognize is that which is in some way helpful to themselves in worldly matters, and which does not throw into strong relief their own delinquencies. The virtue of a poor man, the virtue that will not have any thing to do with self-assertion, the virtue that uncompromisingly bears testimony to what is wrong (whether in you or in your enemy) is not the sort of virtue the world cares to recognize. Men have little praise to bestow on him who makes it manifest that he regards something as of more importance than their commendation. (3) All things considered, it is probable that in the earlier years of Jesus there was an expectation among some that knew him that he would be called to some extraordinary career, perhaps that of a great prophet. Something about the wonderful incidents attendant on his birth (about the shepherds, the magi, Simeon's testimony) had become known; his remarkable attainments at that early period of his life when, we are told, he grew in favor with God and man, were noted and pondered; and as he approached the age of twenty, there was in all probability a pretty strong expectation among some at least besides the members of Joseph's family, that he would enter upon some public mission, some career of manifest distinction. When this period passed away, when year succeeded year, when he began to be no longer young, nearer thirty than twenty, continuing all the time to follow his humble trade with assiduity and cheerfulness as though it were his life-vocation, they would naturally give up their expectations, and their minds would even take a set in the opposite direction. All that we heard about angelic visits and celestial messages (they would now say), must have been sheer delusion, mere dreams. It is not the first time that wonderful youth have grown up to be much like other folks. We were very stupid to listen to such old women's tales, and shall take good care to listen to no more nonsense about the great attainments and singular virtue of this Jesus. He is a good carpenter; let him and his friends be content with this praise. Or if he wants to assume any new character and set up for a prophet, let him go to those who have not known him so long as we have. (4) It was not in Nazareth that Christ entered upon his mission. His first appeal was not to his fellow-townsmen. Away in the wilderness of Judea, at the Jordan, among

strangers, he had been announced as the Messiah. There had been not the slightest reference to the Nazarenes; none had asked what they had to say about him. And instead of coming directly to his own city, he goes here and there, astonishing people by his words and works. Just as though he had not lived among us ten, twenty, thirty years. And the people who believe on him will of course denounce us as extraordinary fools for never recognizing his greatness.

Thus it is not difficult to see, human nature being what it is, how it came to pass that the people of Nazareth assumed such an attitude of hostility when Jesus appeared in their synagogue and announced himself as the Anointed One of whom Isaiah had spoken. They were not prepared to stand convicted in the eyes of the nation of folly and blindness and stolidity; they preferred the alternative of rejecting Jesus as an impostor, worthy of death.

Correspondence.

To the Editor of the Bombay Guardian.

My Dear Sir,—In the *Bombay Guardian* of the 31st ultimo, I had the pleasure of perusing a slight notice of the discourses delivered in the Town Hall by an Irvingite. What division of Christendom Irvingism apportions to, is a mystery to me. It matters very little to a Christian, what cognomen he goes by, or labours under, provided he hath the *root* of Christian matter (to wit, "the Spirit of Christ") working within him.

"Some indeed preach Christ even of envy and strife, and same also of good will"

"What then? notwithstanding, every way, whether in pretence or in truth, Christ is preached,—and I therefore do rejoice, yea, and will rejoice. If any man speak let him speak, as the oracles of God; if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified, through Jesus Christ, to whom be power and dominion for ever and ever."

Christian Mark,
Servant of the Church below, Catholic and Apostolic.

Tanna, "All Saints Day," 1st *November* 1869.

"TONIC SOL-FA METHOD."

My Dear Sir,—Your correspondent the Rev. J. Mack in the *Guardian* of 16th October has attempted to simplify the old established notation of 5 lines, but I disagree with him. In my opinion the best and simplest mode of teaching music is the Tonic Sol-Fa. No system has succeeded so well as this. I became acquainted with this system in England where it now prevails with wonderful success. Mr. Mack's system is very much like Nageli's, the great advocate of popular vocal music in Germany and disciple of the great teacher Pestallozzi, who used the figures 1, 2, 3, 4, 5, 6, 7, to represent key-relationship. But after all Miss Glover's Tonic Sol-Fa system is at once an easy, cheap and true system. I have followed that since my return from England 5 years ago and have been teaching a number of school children, even the youngest of whom can sing easy and simple tunes from the Tonic Sol-Fa. Publications of the Sol-Fa can be had at the Tonic Sol-Fa agency, 43 Paternoster Row, E. C. London.—Your's truly

M. Goray.

Sharanpur, Nassick.

[Mr. Goray's letter is much longer, but we have not space for more, nor have we facilities for printing the musical tables which his letter embodies. Our own opinion is in favor of the common system of musical notation simply because almost all music is written in it, nor does it present any insuperable difficulties even to children. Our paper however is hardly the one for the discussion of these things.—Ed. *B. G.*]

Epitome of News.

SATURDAY,—November 6, 1869.

—*Bombay Gazette*: "Another large cloud of locusts invaded parts of the Bassein talooka on Thursday evening. The locusts came from the north, and settled for the night in the district about Nildoongrie."

—There was a musical entertainment at the Indo-British Institution on Thursday, closing with a scene from "As you like it."

—Two Hindoo boys killed themselves in celebrating the Dewalee, by an explosion of powder.

—Miss Wheeler, taken captive in the mutiny' has lived ever since with a Native rajah, and has borne him several children. It is said she is content to remain with him.

—The *Army Medical Report* for 1867 shows that the mortality among troops serving in the United Kingdom during that year equalled 9·40 per 1,000, compared with an average of 9·34 between the years 1860 and 1866. The death-rates, including casualties occurring among invalids after leaving India, were for Bengal 33·99, Madras 21·40, Bombay 21·07 per 1,000.

—A Home paper says: "Thousands of Roman Catholics, both clergy and laity, who visited Rome during the festivities of the centenary of St. Peter, in 1867, and subsequently, have bound themselves to adopt and defend the belief that the Pope is personally infallible by the following oath, which was placed in their hands by officious priests, and highly recommended by insinuating confessors. A contemporary translates from the *Civitta Cattolica*, which the Pope by special decree has appointed official journal of the Church:—'Holy Prince of the Apostles, St. Peter. I., N. N., moved by a desire to offer to thee, and in thee to thy successors in the apostolic chair, a tribute of especial devotion which may be, on the one hand, for thee and for the Church a compensation for the outrages done to the see of Rome; and, on the other, may bind me more to honour her, do swear to hold and to profess, if necessary at the price of my blood, the doctrine already common among Catholics, which teaches that the Pope is infallible when he defines in his character of universal master. or, as it is called *ex cathedra*, what must be believed in questions of faith and morals, and that, consequently, his dogmatic decrees are irreformable and binding in conscience, even before they have received the assent of the Church.'"

—Mr. G. Jones, boiler-maker in the Bombay Dockyard, claims to have invented an apparatus that destroys smoke in 15 minutes from the lighting of the fire, and secures more heat to the boiler.

—The *Times of India* learns that the Muscat authorities have apologized for the attack on the gun-boat *Clyde*.

—*Englishman*; Bombay: "Steaming northwards out of the city, one reads a lesson of somebody's unfaithfulness, certainly not that of natives, in a bright red line of locomotives ordered out some years ago and never set up. There they glisten in a row, half a mile long, on the side track, to the number of not less than fifty, a nearly useless waste of money. I asked an officer of the line if they were likely to come into use. He replied that during the last three years several of them had been partly used piecemeal, to mend old locomotives, but it was quite possible that new styles would come in before they would be required. What was the cost of the job? 'Not less then ten lacs of rupees. The Government guarantee stimulates us to spend all we can on the road.'"

—*Bangalore Spectator*: "The Hindoos of the Pettah bade farewell the other day to the demon who presided over the late cholera visitation, by presenting expensive oblations. Numbers of buffaloes and sheep were slain, the streets were illuminated in several places, wild music enlivened several circles, and, above all, the whole day was observed as a jolly holiday by the rustics chiefly."

—The *Burmah* on her way between Guader and Kurrachee passed through myriads of locusts, the air being actually black with them. They were apparently making their way southwards.

—*Mofussilite*: "Commissioners of Abkaree may say what they will, protest as strongly as they please, but it will nevertheless remain a disgraceful truth that for years back their underlings have been doing everything, legal or illegal, in their power to increase the consumption of ardent spirits within respective circles. It was even thus in Calcutta, and the indignant protests of two successive Commissioners of Police in that city, Messrs. Elliot and Wauchope, remain on record to prove that it was so. The British in India are sedulously making drunkards of races, who, but for their presence in the country, would have remained as temperate as were their fathers for thousands of years before them. Better a deficit every year for the next quarter of a century than that the horrible system of besotting the people to make a revenue out of their inebriation should be persisted in. The evil will endure so long as promotion in the Abkaree Department is made dependent on the degree of success that has attended the aspirant's efforts to swell the revenue from drunkenness."

—*Indian Daily News*: "Major Glasse has been acquitted of charges ranging from murder to causing hurt, including rape and other manifold offences. The prisoner burst into tears when he left the dock; no doubt he is very penitent, but it remains to be seen to what extent an officer may indulge in immoral recreations without ceasing to be a gentleman. By a singular coincidence another officer has been similarly charged at Kurrachee, the offence having been committed about the same time as the other."

MONDAY,—November 8.

—A failure of the silk crops in Persia, is reported.

—*Trichinopoly Chronicle*: "A very sad affair is reported to have occurred at about 9-30 P.M. in the Royal Artillery Barracks, by which one Robert Aspland, a driver, is said to have been killed while boxing with another driver named John Flanaghan."

—*Friend of India*: "The two years ending May 1870 will be remarkable in the history of the Eastern world, and more especially inthe progress of India—the centre of that world—for four events, which will work out, in converging lines, a revolution in its commerce and in all that is involved in commerce. The Pacific route has been already opened by steamers to San Francisco and a continuous railway across America, so that Japan and the south-eastern colonies of Australia are nearer to London by New York than by Ceylon, and China is almost as near. The Suez Canal will, in a fortnight, become a highway for steamers, and ultimately ships, from the Mediterranean and Atlantic to the Red Sea and all Eastern waters. By May next an electric cable will be laid between Bombay, Aden and Suez, placing India, Burma, Ceylon and ultimately Java, Australia and China, in immediate, regular and efficient connexion with Europe, as England and France are with America and have long been with Egypt. About the same date Lord Dalhousie's trunk system of railways will be completed, by the connexion of Bombay with Jubbulpore on the Calcutta side, and with Gooty on the Madras side. The Chord railway will also by that time reduce the journey from Calcutta to Bombay to sixty five hours in time, while Mooltan, Lahore and all India up to the Chenab will be in railway communication with Bombay."

—The rules for regulating Scripture Reading Rooms for soldiers, have been issued. We give three of them:

V. "Facilities shall be afforded to the soldiers of the different persuasions to meet specially for the purposes of prayer, and during such meeting arrangement shall be made to ensure to them the exclusive possession of the rooms.

VI. "Excepting when the rooms are thus appropriated to any special class, it is desirable that they shall be available to all well disposed soldiers for the purposes of reading and of prayer. At such times it will probably be found expedient to prescribe, that a strict silence shall be maintained; but in this and other minor matters, it will be proper to consult the wishes of the men themselves.

VII. "If it is found that unanimity and goodwill do not prevail consequent on opening the rooms to *all*, without distinction of denomination, separate hours must be apportioned to the different persuasions."

TUESDAY,—November 9.

—The *Bengal* arrived yesterday morning with the English Mails. The B. & B. S. N. Co's *Krishna* left Suez half an hour before her and arrived here on Saturday, beating the P. & O. Steamer by about 36 hours, allowing for a halt of eight hours made by the *Bengal* near the scene of the *Carnatic's* wreck. The *Bengal* brought on about 12,000 letters recovered from the *Carnatic*; of these we received two in very good condition. The specie has not yet been recovered, though hopes are entertained of its recovery.

—*Overland Mail*, Oct. 15: Severe fighting is reported from Spain. Valencia is in a state of siege. The insurrection is widespread, but, according to official statements, under the control of the army.—An encounter between miners on strike in France and the troops is reported. Fourteen miners were killed and twenty-two wounded.—Dr. Goodwin, Dean of Ely, is to be the new Bishop of Carlisle.—Opposition is raised to the appointment of Dr. Temple to the see of Exeter.—Mr. Cunliffe Brooks has defeated Sir E. W. Watkin for the representation at Chester by a large majority.—There has been a serious collision on the Midland Railway. Eight persons were killed and several

injured.—Many thousands of Irish assembled in London at the funeral of the supposed notorious Fenian, Colonel Kelly. The demonstration passed off without disturbance.—The celebrated burial-place of Nonconformists in Bunhill Fields has been opened by the Corporation of London for public recreation.—A telegram from Russia states that the Ameer of Bokhara has applied for help from St. Petersburgh against Shere Ali.—Amongst the deaths recorded this week are—Lord Dynevor; Lady Caroline Burges; Lieut.-Col. W. C. Birch, Bengal Retired; Lieut.-Col. F. J. Simpson, Bengal Retired; Lieut.-Col. J. Porter, late 17th Regt.; Major R. Robertson, late Bengal Army; Rev. T.N. Hamilton, late chaplain, Bengal; J. Farrants, late 103rd Regt.; and Mr. Woodward, the Queen's librarian.

—We (*Echo*) have reasou to believe that a report favourable to the issue of a half-penny stamp for the postage of printed matter under two ounces in weight and newspapers will be laid before a Cabinet Council, next month, by the Postmaster-General, when it is probable that the Government will resolve to bring in a Bill authorising the issue of such a stamp.

—Programme of the National Education League: "*Object.*—The establishment of a system which shall secure the education of every child in England and Wales.

"*Means.*—1. Local authorities shall be compelled by law to see that sufficient school accommodation is provided for every child in their district. 2. The cost of founding and maintaining such schools as may be required shall be provided out of local rates, supplemented by Government grants. 3. All schools aided by local rates shall be under the management of local authorities and subject to Government inspection. 4. All schools aided by local rates shall be unsectarian. 5. To all schools aided by local rates admission shall be free. 6. School accommodation being provided, the State or the local authorities shall have power to compel the attendance of children of suitable age not otherwise receiving education."

—The Conference of lay delegates from all the dioceses of Ireland, for the purpose of considering the mode and extent of lay representation in the future Church Body, was held on October 12, the Primate in the chair. On the motion of the Duke of Abercorn, seconded by Mr. Brooke, Master in Chancery, a resolution was adopted to the effect that the voting in the General Synod of clerical and lay repesentatives should be by orders, if demanded by three of either orders present. An animated discussion followed upon the second resolution, proposed by Sir Joseph Napier, that the lay representation in the future Church Body should be in proportion of two laymen to one clergyman. There was a strong opinion expressed by the majority of the speakers that it was necessary to guard against the possibility of clerical domination in the governing body. The Primate intimated, putting the resolution, that it was possible the clergy would not accept this arrangement. On the re-assembling of the Congress on October 13, the Primate vacated the chair, and the Duke of Abercorn was called to it by acclamation. After the Knight of Kerry, the Earl of Bandon, and Mr. Verner, M. P., had spoken, a committee was appointed to consider the subject of the proportion of the lay representation to the number of Protestants in each diocese. Mr. Moore, a northern delegate, said he hoped in the future they would not have their bishops 'rolling about London in luxury,' but attending to their duties and 'visiting their parishes at least once a year.' The Earl of Leitrim stated that he was ready to build places of assembly, 'not cathedrals,' for all the Protestants on his property, so that the very old and the young might be able to reach a place of worship.

—Now that Dr. Temple has been appointed Bishop of Exeter, Dr. Pusey thinks the only remedy left for the Church of England is disestablishment.

—The *Telegraph* states that the Rev. Richard Federick Clarke, M.A., Fellow and Tutor of St. John's College, Oxford, has joined the communion of the Church of Rome.

—The *Saturday Review* thinks that the present necessary combination of episcopal qualities seems to be a High Churchman who to the principles of 1839 has added the accumulated experience of thirty years—High, but not too High, with a *soupron*, perhaps, of Broad, or haply a faint trace of Low, and who has in Oxford elections and Irish Church debates stood by Mr. Gladstone.

—*Pall Mall Gazette*: "The supposed necessity for the continual and very irksome and unpopular removal of troops from one station to another is a purely fanciful and traditionary one. It is a practice fraught with great expense and annoyance, and with no advantage whatever to the service. It is fatal on the Duke's own admission, to the establishment of a system which he designated at the time as 'admirable,' and which he now officially pronounces to be certain to result, if its establishment can be secured, 'in great benefit not only to the State, but to the troops generally.' Earnestly, therefore, do we hope that the inauguration of the system of industrial employment will be supplemented by that which is recognised by the highest military authority as vital to its existence—the abandonment of that practice of feverish movement which from every point of view must be regarded as unhealthy. Assuming that the two will go hand in hand, for they cannot go on comfortably if at all apart, the army may be congratulated on this important reform, and the country too.

—The New York correspondent of the *Daily News* thus describes the scene in the Gold Room during the operations of the 'ring,' Oct. 1:

"I soon found a friend who took me into the Gold Room. It somewhat resembles a circus; in the middle there is a fountain, which falls into a large basin, round which is an iron railing about 100 feet in circumference, with a space of some 20 feet between the walls and the basin. Before the fountain sits the secretary recording sales, and by his side is a telegraph clerk. Wires run from the telegraph to about 500 brokers' offices, who are thus able, if they prefer it, to make their bids without appearing on the scene. On one side of the room there are two galleries, one for spectators and the other for errand-boys, and from this latter I surveyed the fray. For about half an hour after the opening of the Board there was not more noise than in the London Stock Exchange; but this comparative calm did not last long. Gold went rapidly up to 160, and the respectable and well-dressed crowd below me degenerated into a wild, surging mass of shrieking fiends. Men were hanging on to the iron railings; standing up on the window-sills; some were fighting to get in; others were fighting to get out; all were screaming, gesticulating, and thrusting each other out of the way; while those who had managed to get to the iron railings were shaking their memoranda and howling at each other."

In half an hour the price fell to 135, and multitudes were ruined.

—Gimson, gunner R. A., Madras, has been sentenced to 10 years' imprisonment for murdering a comrade with a knife.

—Captain Gillespie, accused of having caused the death of a Native girl at Kurrachee, has been acquitted, and appointed Collector and Magistrate at Shikarpoor.

—*New York Observer*; letter from France: "Dr. Oswald, who occupies an eminent place among the members of the Papal Church, has published a book in which he affirms not only the presence of the body and blood of Christ in the sacrament of the Holy Supper, but also, to use his own expression, the co-presence of the Virgin Mary! 'We believe,' says he, 'that in the holy elements of the eucharist, the presence of Mary,—body and soul,—is complete! The ubiquity of the virginal body of the holy Virgin is plainly demonstrated to us. The blood of the Lord and the milk of the Virgin. (?!) are then united in the supper.' Such is the new theory of transubstantiation, and the Romanists maintain that the virginal milk of Mary occupies the first place in the eucharistic symbols."

—The same; from a missionary in Syria: "The *language* used to loom up before me as almost a personal barrier. But while I find it difficult, and just at this stage discouraging, yet I am making progress every week and I am sure of it in the end. The *language*, instead of being a great trial, is a blessing to the new missionary. He needs the year or two which it requires, for preparatory experience and observation, for becoming acquainted with the natives and their customs, and for familiarizing himself with the nature and processes of missionary labor. Were he to be plunged at once, upon his arrival, into the absorbing duties and trying responsibilities of active missionary life, the results would be disastrous. Body and soul would sink, and the cause of Christ would suffer from his inexperience. Humanly speaking, one of the first requisites for success in this work is wisdom and good judgment, in speech, in action, and in dealing with men. These quiet months of study and observation and preparatory experience are invaluable. And also with regard to the personal discomforts and deprivations of foreign missionary life. Doubtless different fields vary greatly in this respect. But in Syria there is far less *friction with* surrounding circumstances than I had supposed possible, and the social relations existing between Christian families and missionary brethren have a strength and tenderness which is very delightful. Missionaries do not escape trials, for God loves them too well to neglect that blessed work of personal sanctification through discipline, which is part of the experience of every heir of heaven."

—English correspondent of the same: "We have learned what we more than guessed before, that the presence of bishops in Parliament is not the best way to secure the best interests of Christianity. As the *Spectator* put it very truly the other day, they invariably incline to deal with 'the political side of religion,' instead of commending 'the religious side of politics;' and although some of them have shown great ability in debate, they have not convinced the world that they have a more generous spirit than their lay compeers, or are inclined to take a stricter view of what is due to the truth. Seven of their number, including the Primate, voted for concurrent endownment—that is, for the bestowal of national help on Popery; and the Archbishop of Canterbury as good as declared that he had no hope for Protestantism unless it were subsidized by the State!

"Another very painful thing we have learned is that our public men in general have come to regard the Papacy with indifference, and even with kindliness, as if it were a religion that differed only in non-essentials from the religion of the Reformation. If that idea is to dominate in our policy we have a black look out for the future."

WEDNESDAY,—NOVEMBER 10.

—The Bishop of Madras arrived here yesterday on his way to Aurungabad.

—*Delhi Gazette*: "Captain Williams, of the Staff Corps, and interpreter to the 92nd, put an end to his existence at Jullunder, owing they say to pecuniary embarrassments producing mental derangement."

—Reuter's express; Shanghai, Oct. 12: "Shanghai has been the the scene of a popular excitement during the past week, which arose from absurd rumours that Chinamen had been killed by foreigners and buried alive under the new church; as also that devils in the church enclosure had seized the natives."

—By order of the Chief Magistrate the ship *Persia* has been sold for Rs. 12,000, to pay the wages of the crew.

—Flanagan and Aspland, gunners, Trichinopoly, had a fight, and the latter was killed. The former has been tried and acquitted. Hundreds of fights take place in regiments without serious consequences, said the Judge.

—According to the *Bombay Gazette*, English society is being revolutionized, and that not from bad to good. "Formosa is merely a straw that shows which way the wind is blowing. For many years past, or indeed even since the introduction of the railway system, and since the English have taken to travelling abroad, it was evident that the looseness of Continental morals must sooner or later infect English life and society. It is impossible for people to mix together without almost unconsciously to themselves, contracting each other's habits, both of manner and thought. Those who go yearly to Paris or Vienna may at first have been shocked at what they saw and heard, but the constant repetition of their visits has reconciled them to most of their previous dislikes. If we turn to literature the effects of the last ten or fifteen years are equally clear. Our novels are rapidly being modelled after the French pattern. The plots now turn on adultery or other sins of this class, and what is a still worse sign, some of the most popular and most immoral works are written by women."

—Water in the Vekar Lake, Nov. 7, 1869, 57 feet 11 inches; same date, 1868, 55 feet 8 inches.

—The *Bombay Gazette*: "Messrs. Fraissinet Pere et Fils, of Marseilles, through their Bombay agents, Messrs. Kunkler, Preiswerck, & Co., intimate that they are about to establish a direct steam service between Bombay and Marseilles, *via* the Suez Canal, thus dispensing with the necessity of transhipment of goods and passengers at Suez and Alexandria. It is intended to despatch the steamship *Asia* from this port for Marseilles on 15th December, and to follow up at intervals of five weeks by sending off other steamers specially built for this service."

The 1st class fare in the above to Marseilles, is £56. The steamer *Ganga* (B. & B. S. N. Co.) which left this on Monday last, would go through the Canal if possible.

—The eye it appears was not made to see with. Professor Huxley in *the Academy* says: "The Teleology which supposes that the eye, such as we see it in man or one of the higher *vertebrata* was made with the precise structure which it exhibits, for the purpose of enabling the animal which possesses it to see, has undoubtedly received its death-blow. But it is necessary to remember that there is a wider Teleology, which is not touched by the doctrine of Evolution, but is actually based upon the fundamental proposition of Evolution. That proposition is, that the whole world, living and not living, is the result of the Mutual interaction, according to definite laws, of the forces possessed by the molecules of which the primitive nebulosity of the universe was composed. If this be true, it is no less certain that the existing world lay, potentially, in the cosmic vapour; and that a sufficient intelligence could, from a knowledge of the properties of the molecules of that vapour, have predicted, say the state of the Fauna of Britain in 1869, with as much certainty as one can say what will happen to the vapour of the breath in a cold winter's day."

THURSDAY,—November 11.

—*Bangalore Herald*: "On Thursday afternoon, an absurd rumour was circulated in the bazars, that the Chief Commissioner had directed the men concerned in the Lalbagh murder to be thrown to the tigers. The consequence was that thousands of natives wended their way to the Lalbagh in a high state of excitement to witness the sacrifice consummated, but of course they had to return, without their morbid curiosity being satisfied."

—The *Bombay Gazette*: "We have to announce, with regret, that the orders have been received from England to diminish the strength of the Native Army of Bombay by five regiments —three from the 'regular force,' if the phrase is applicable, and two from the frontier force. The regiments selected are the 26th, 27th, and 28th Native Infantry, the battalion known as Jacob's Rifles, and the 3rd Sind Horse."

Madras is to lose ten Regiments.

—The *North China Herald* explains the cause of an excitement now prevailing in Shanghai. The natives, it seems, have learnt that the Queen of England is anxious to obtain, for medical purposes, the corpses of one or two dozen Shanghai coolies, and for this purpose has posted assassins in the compound of Trinity Church.

FRIDAY,—November 12.

—The Vehar water is to be cut off from Sunday to Tuesday next.

—A Company for building a theatre on the Esplanade has been started by Natives.

—The Governor of Madras is to deliver a Lecture on "The Fine Arts in India."

—*Army and Navy Gazette*: "The records of the Royal Victoria Hospital for the six years, ending March 10, 1869, pretty conclusively show that the statements which have recently been made relative to the undue prevalence of heart disease amongst soldiers, and its causation by the present fashion of accoutrement are correct. Professor Maclean reports that in the period abovenamed 22, 625 invalids have been admitted to Netley from abroad, and most of them from India. Of these 1,635 were sent there as unfit for duty on account of desease of the heart. Intense palpitation of the heart is frequently set up in young lads after a few months' or a few years' service, and causes such distress as to quite disable the sufferer from taking any active exercies whatever. The true cause of heart mischief in the soldier was pointed out years ago by the late Staff-Surgeon Hunter, who made the pertinent remark:—'A more sufficient cause for hastening its progress, I am convinced, is the active duty a soldier undergoes whilst buttoned up in his accoutrements.'"

—There are 835 candidates for the matriculation examinations which begin next Monday.

—The Parsees of Bombay have been in a state of consternation because of a report that a disguised Mahomedan had assisted in cooking at the Ghumbar Feast, thus defiling a large number of them. It is now stated that the Mahomedan was discovered before any mischief was done, and those concerned have the satisfaction of knowing themselves to be as holy as they were before.

THE INDIAN ZENANA MISSION.

Amongst the many doors opened for usefulness in India, none can be regarded as of more importance than that remarkable yielding of native prejudice which gives opportunity of access to the women of India. Their numbers, their influence, are vast, and hitherto these forces have been entirely against us. Barbarous prejudices doomed the native female to ignorance. It was ruled that the attempt to impart to her knowledge would be useless, for she was incapable of receiving it, and that her being so constituted was a happy providence, because the imbibing of knowledge, while it ennobled the man would only deteriorate the woman. This barrier has been broken down. The education of the man necessitates that of the woman. He looks for intellectual companionship, and he does not find it. His wife can neither read nor write, and he mingles with European society, and learns to appreciate the excellence of that domestic arrangement, which assigns to the English lady the first place in her husband's house, and the culture which enables her to fill that place with elegance and propriety. In the home of his English friend he finds many things to admire—"the fruitful vine by the sides of his house, and the olive plants round about his table." Compared with this, his own house is dull. The females of his establishment are cooped up within the zenana, like gaudily plumaged birds within a gilded cage, and he dare not venture to open the door, and permit them to come forth, for although the feathers are beautiful, the notes uttered are harsh and discordant.

Hence, *ex necessitate rerum*, the door of the zenana has been opened, and the English lady, who had long been waiting outside, is cautiously, and almost reluctantly, permitted to enter in. Thus a beginning was made, and the door is not likely to close again, for the ladies have found the light so pleasant that they wish it to have free entrance.

The first effort for the improvement of the native female was made in the form of schools, a society for promoting female education in Calcutta and its vicinity being established in 1821; but as the movement progressed it became evident that some new agency was requisite. That the higher-caste ladies would attend the schools was out of the question, but they might be reached in the zenanas which had begun to open, and "The Calcutta Normal Schools" was established by English ladies resident in Calcutta, with the object of training up as zenana teachers European and Native Christians.

In 1857 the two classes of schools, the Central School for the lower classes, and the Calcutta Normal School for the upper classes, were amalgamated. It was then decided to enlarge, as far as circumstances permitted, the operations of the Society, so that the whole of British India should be regarded as its aim and object, and it was designated, "The Indian Female Normal School and Instruction Society."

Some information as to the different branches of the work may be interesting, and draw out sympathy and active help on the part of friends at home.

The Normal Training School is superintended by well-educated English ladies. Ten pupils can be received at one time, who, during a course of three years, receive all the instruction which is requisite to fit them for their future duties: and especially is it desired, that, through the grace of God, they should have that essential qualification for Missionary work to which Paul refers—"the love of Christ constraineth us." About sixty pupils have passed through the Institution: of these, several are still at work, having laboured, some for eleven years, others for lesser periods. Similar Institutions ought to be multiplied over India, until every language should have its Training School for female teachers.

Bengal Presidency.—It was not until 1855, three years after the Normal was established, that the first long-wished-for opening for zenana visitation occurred; some educated native gentlemen having expressed their willingness to engage and pay European teachers for their families, and that, too, on the distinct understanding that they might be free to impart religious instruction. Facts of this kind, to which many more may now be added, will satisfy any, who not knowing the circumstances of the case, may have fears lest the women should be taught against the wishes of their husbands, for not only do their husbands *desire* them to be taught but also *pay* for their education.

The begining thus once made, the progress of this branch of the work was truly astonishing. The demand for teachers soon exceeded the supply, so that, at the end of ten years (in 1866), no fewer than forty-eight zenanas, containing an aggregate of 123 pupils, were visited officially for inspection by Mrs. Woodrow, the wife of Her Majesty's Inspector of Schools, and her report was in every respect satisfactory.

The Society's present staff of zenana teachers in Calcutta consists of five English ladies and eight native-female teachers: two of the latter are truly superior women, and have been engaged in the work since 1862; and there are also, in the same Presidency, agents of the Society stationed at Benares, Lucknow, Meerut and Lahore.

Bombay Presidency.—The Society's work at this station is very peculiar and interesting, it being entirely carried on by two native Brahminee ladies—the wife and daughter of the Rev. Hari Ramchandra, a convert to Christianity. Suggoona, the daughter, has been employed by the Society since 1862, the mother, Rhadabaie, since 1866.

Madras Presidency.—In this Presidency the Society occupies two stations, Madras itself, and Trevandrum. In the former the work is hardly begun, but in the latter there has been a lady Missionary since 1864 (Miss Blandford), who has had to make her way entirely alone. Miss Blandford left England in September 1862, and reached Madras in December the same year. She then proceeded to Travancore, and after studying the language for one year, she was invited to Trevandrum, the seat of the native government, by order of the Maharajah or King, through his Dewan or Prime Minister, Sir T. Madava Row. Here she opened a school in November 1864, consisting of four pupils, of whom two were the niece and daughter of the Prime Minister. A few brief extracts from Miss Blandford's letters will show the way in which the school gradually progressed from that time until it reached its present number of more than fifty pupils. On April 22, 1865, she writes—"I have still the four pupils who first came to me; all the other families still hold aloof: why they do so I cannot imagine." In July the same year Miss Blandford reports a little further progress: she writes—"I am sure you will praise God with me when you read the enclosed letter from the first Prince, and learn that I have been teaching his wife for the last month." The next invitation was to the palace. "The palace doors (she says) are at last open to me. I go there now three times a week to teach both the Ranees. My pupils also at the school are gradually increasing: now I have four Brahmin and three Sudra girls, enough to rejoice my heart and cause me to feel that the Lord is working with me and helping me."—*Church Missionary Intelligencer.*

TELEGRAPHIC NEWS.

London, 16th October.—The Vice-Chancellor yesterday dismissed with costs the petition for winding up the European Assurance Society, considering the insolvency of the company not sufficiently made out.—The *Times* in an article today says that irrigation and the construction of railways is the true preventive against a famine in India.—Lord Derby's condition is not improved.—The Cortes have suspended the sessions until they are summoned again.

25th.—A Fenian amnesty demonstration took place yesterday in Hyde Park, but all passed off quietly.—Mr. Layard displaces Sir J. Crampton as British Minister at Madrid, and Mr. Ayrton succeeds Mr. Layard as Chief Commissioner of Works.—Advices from Paris state that the prefect of police has issued an order warning citizens against assembling in the streets to-morrow.—The Bombay mail of the 2nd Oct. was delivered in London to-day (25th).

26th.—The *Great Eastern* has sailed with the Indian cable on board.—Mr. Stansfield has been appointed Secretary to the Treasury, vice Mr. Ayrton.

27th.—Latest advices from Paris state, that no demonstration whatever occurred there yesterday. —It is rumoured that there is a wide-spread conspiracy in Albania and Herzgovina in connection with the Dalenatian insurrection.—The Crown Prince of Prussia has arrived at Constantinople.

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Miscellany.

—*Leisure Hour*: "I was invited to accompany a dispenser of charity among the distressed Jews, and learned that out of nearly 8,000 Hebrews in Jerusalem, half are living on charity, chiefly supplied, I believe, by the wealthy Jews of Europe. Those readers who have strolled through the Ghetto, the Jewish quarters of Rome, or through that portion of the city of Prague inhabited by the Jews, will remember the foul and miserable condition in which 'the peoples' appeared to live there; but even in this misery there were life and industry. In the Jewish quarters of Jerusalem, on the south-east slopes of Mount Zion and the Tyropœon Valley, the picture of dirt, and sickly squalor, and perfect indolence, surpasses anything I have ever yet seen. The houses are generally inclosed in a small court, through which you have to pick your way over all manner of abominations. I was shown into two or three of the dark cells in which they live. I could not at first see any one through the smoke. At length I observed three sickly-looking men and some children lying on ragged quilts, and an old woman cooking something in the middle of the floor. As soon as our mission was known, their complaints and pleadings were most distressing. I naturally inquired how these people managed to exist without occupations, and how it happened that the wealthy Jews of Europe permitted the existence of such distress among their co-religionists, and was told that they did in various ways make large contribution for their relief, but that it only encouraged a greater number to resort to 'Zion' under the pretence of religious zeal, and that of the money sent one-half is taken by the rabbis, who read and expound the Talmud, and only half reserved for the people. There is, behind this, something far more serious and injurious to the character of these foreign Jews than their indolence and mendicity, and which I think ought to be taken into consideration by the various European governments whose protection they claim. I have seen a good deal of Mohammedan, Hindoo, and Buddhist life, and even some little of the Red Indians; and I doubt if there is anything in their habit of life more degrading and immoral than among these foreign Jews. One of their rabbis, a man perhaps of fifty, but so dirty and grizzled that it was difficult to tell his age, took us into a small upper room and showed us thirty-eight volumes of the Talmud, which I understood he read to the people. As we were coming out, my companion, a most benevolent lady, took some notice of a pleasant little girl, about thirteen or fourteen years of age, who was knitting at the door. 'This girl,' my companion said, 'is the wife of that rabbi, who pretends to instruct the people, perhaps his fourth or fifth wife, and when he is tired of her, he has only to assign some frivolous reason, and on the payment of a trifling sum the chief rabbi dissolves the marriage. We have some five or six of these young divorced wives from fourteen to sixteen years of age now in the industrial school. If these idle, worthless men claim the protection of the different European governments to which they profess to belong, we naturally ask why they are allowed to set at nought the authorities of these countries by violating all the laws of civilisation. Since my return to Europe I have referred to this subject, in conversation with several rabbis and influential laymen, and pointed out what I witnessed of the moral and physical degradation of their co-religionists in Jerusalem. They one and all repudiated them as 'idle and ungrateful vagabonds.' One gentleman, well known for his literary ability and kindly disposition, said to me, with some warmth, 'If I had any influence with the Turkish Government I would have every one of these 4,000 Jews sent out of Jerusalem to the plains of Jordan, or somewhere else, and force them to earn their bread by the sweat of their brow.' We were agreed on their state of degradation, but we saw the cause from a very different point of view. The light' which they have rejected might have cleared up some of these difficulites. These men have been taught to believe that this chastisement is a sort of honour which is left for them especially to sustain,—that for others it is a privilege to contribute to their maintenance; and that on the coming of their Messiah their temporal kingdom will be restored. I do not wish to touch on controverted points about a restoration of the Jews, but I feel it my duty to give this testimony of what I have seen and heard."

—At a recent meeting of the Glasgow United Presbytery, Mr. William Melvin (elder) intimated that at the next meeting he would propose "to call the attention of the Presbytery to 'Extracts from Journal of the Rev. Hugh Goldie,' missionary at Old Calabar, Africa, as published in the *Missionary Record* for August, wherein it is stated that, 'sad to tell, the cargo of the Clyde steamers for the Oil Rivers, as they are called, is ardent spirits;' also, that 'there are those in the membership of the Church who have a far greater capital embarked in the traffic than the capital contributed by the benevolence of the Church for the salvation of these tribes.'"

—An American Episcopal minister, present at St. Paul's when the Bishop of London preached, writes to the *New York Observer*:

"The prayers were intoned in a style which Rome could hardly excel, and which made them entirely unrecognizable and unintelligible except to those familiar with them. Indeed, I was led to question how much better this repetition was than that of the Latin Missal in the Catholic Church. We are wont to complain, and justly, of that Church for its liturgy in an unknown tongue; but it must be acknowledged that intoning when done in perfection is the same in every language under heaven, and, besides, that Rome furnishes the Missal in their vernacular to the different peoples under its sway so that the priest may be followed in his seemingly undistinguishable jargon by the illiterate worshippers present."

PASSENGERS SAILED.

Per *Golconda, 6th*.

For Marseilles.—Colonel A. L. Pester, Lieutenant Colonel A. B. Beatson, Major Sladen, Mr. Gunn, Captain Somers, and Mrs. Winson and European servant.

For Suez.—Mrs. Maunsell, three children, 2 infants, and native female servant, Mr. and Mrs. Henry F. Mutukisna, and Mr. Scott Moncrieff.

Per *Ganga, 8th, to Suez*:

General and Mrs. Pelly and 2 children; Mrs. Dr. Pelly; Captain and Mrs. Stevens and 3 children; Major Boulderson; Colonel and Mrs. Langston; Mr. and Mrs. Barsley; Dr. Williams; Mrs. Walton and 4 children; Mr. Ley; Mr. William Ashburner; Mr. Elwood; Mr. W. A. Butler; Mr. H. Butler; Mr. Smith; Mr. Joseph Wilkinson; Mr. James Hooke; Mr. John Humfrey; and Lieut. Powell Symonds.

PASSENGERS ARRIVED.

Per *Krishna, 6th*:

Mr. Joseph M. Partridge, Mr. J. S. Hamilton, Mr. Hugh, Mrs. Swan, Mr. J. Caudlish, M.P., Capt. Beaumont, M.P., Mr. Archibald Tayler, Mr. G. J. Madge, Lieut. W. H. Games, R.E., Lieut. W. H. Johnstone, R.E., Miss Tomkyns, Dr. R. A. Alleyni, Mr. E. Ponte, Rev. T. Tracey, Rev. A. Kelso, Rev. C. W. Forman, Mrs. Forman, and 3 children, the Misses Thompson and Morrison, Mr. Joseph Taylor, Mrs. Johnson and Mrs. Bedford and baby.

Per *Bengal*, 8th:

From Southampton.—Colonel and Mrs. Pirie, Colonel Welsh, Captain and Mrs. A. F. Jones, Dr. and Mrs. J. A. C. Hutchinson, Mr. and Mrs. Fryer, Mrs. Price, Mrs. Nicol, Mrs. Burlton, Mrs. Hodgkinson, Mrs. Joynt, Mrs. Little, Mrs. Frend, Mrs. Latham, Mrs. Stewart, Miss Holton, Sergeant and Mrs. Lewis, Messrs. Gold, Davidson, H. H. Mendel, W. H. Simpson, J. Powel, C. P. B. Wiltshire, Cooke, H. R. Manks. McCulloch, R. P. Little, Boyle P. Creagh, and Gunner Graham.

From Gibraltar.—Mr. and Mrs. Quintino, Mr, and Mrs. Oliviera.

From Marseilles.—Sir Richard Temple, Hon. Mr. Justice Smale, Hon. Mr. Lewis Jackson, Hon. Mr. Holloway, Colonel and Mrs. Gordon, Colonel Campbell, Colonel Anderson, Major Barras, Sugeon Major and Mrs. Pemberton, Captain Salkeld, Captain Olivant, Mr. and Mrs. Romaine, Mr. and Mrs. Payne, Mrs. and Miss Green, Mrs. Shaw, Mrs. Merval, Mrs. Lewis Mrs. Robinson, Dr. Jameson, Messrs. A. Rogers. T. Jackson, G. Hutchinson, E. Fulton, E. Warner, A. H. Unwin, W. T. Blandford, R. S. Brundel, Rose, A. Wingate, Tennant, J. L. Denniston, F. C. Danks, F. R. Dassai, A. D. Grant, D. R. Onslow, Ekker, T. Blay, Bishop, and Burns.

From Suez.—Mr. and Mrs. E. G. Jenkinson, Messrs. Bax, C. Keir, Lawson, Hollings and Sutherland.

DOMESTIC OCCURRENCES.

MARRIAGES.

PAGE—BREWIN.—November 2nd, at St. Thomas' Cathedral, Bombay, by the Rev. C. T. Wilson, Senior Chaplain, Mr. Samuel Page, to Ellen Clara Brewin.

HARDING—BALLANTINE.—At Amherst, Mass., August 19th, Rev. Chs. Harding of the Am. Marathi Mission, to Miss Elizabeth, daughter of the late Rev Henry Ballantine.

SOUTH—BURN—Nov. 10th, at St. Stephen's Church Bandora, by the Rev. P. LeFeuvre, William South, Esq., to Isabella Jane, eldest daughter of the late J. Forsyth Burn, Esq.,

DEATHS.

SPILLING—Nov. 5th, at Bombay, after a protracted illness, Ann, the wife of Charles Spilling, Poona, aged 45 years.

DRACUP—November 7th, at Bombay, Johanna, the beloved wife of Mr. William Dracup, aged 43 years.

JOACHIM—At Hingollee, Deccan, Nov. 4th, Mr. E. F. Joachim, Civil Surgeon, Bassein, W. Berar, aged 48 years and 7 months, deeply regretted.

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